

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5862

Saturday, November 13, 1954

Price Threepence

CO-EXISTENCE

IT would be difficult for anyone to say exactly what has happened during the past twelve months to transform, into comparative sweetness and light, the international situation. Representative of the total situation is the ease with which deputations of various kinds visit Russia and China, and the ease with which the visits are returned—at least from Russia—to this country. These exchanges have become so common that they have almost ceased to be news. They give the impression not of a conscious lessening of tension, carried out as an act of policy, but the acceptance of a new mode of living which has become possible in a new world situation. The Russian leaders appear no longer to be afraid of becoming friends with the West. They evidently do not believe, or believe with the same intensity as in the past, that the West intends to attack them. And the fact that there is now no longer any power vacuum in the West inviting strategic attention, no doubt has influenced their thoughts in other ways. As between the West and the East there is a new stable relationship, and co-existence seems to rise naturally out of it.

New Emphasis

Within this new relationship there is a certain new emphasis, of growing importance. It is now possible for every mature economic system in the world to look forward to growing prosperity. And the systems that are not so mature can look for considerable help from outside. Mr. Butler, speaking for the British economic system, has stated that within a quarter of a century the standard of living can be doubled in this country. And what is true for this country is true, by and large, for other countries, no matter whether their economic systems be capitalist, socialist or communist. What used to be called the problem of production and distribution has reasonably been solved, or is within sight of being solved, on a world wide scale, and with a comparative indifference to the kind of prevailing economic system. The technique of industry is more than a match for the need of growing wealth. The present world outlook in this November, 1954, is incredibly different from anything that could have been anticipated two or three years ago. The human race, at the moment, is on the march in a new co-operative spirit. How long will this be kept up?

Living by Belief

It is with such a question as this that the simplicities of continuously improving economic systems are left behind. Man does not live by bread alone. A factory in Moscow

or in Rome may have very much the same kind of look, and the processes carried out within them may be very much the same. But in the Moscow factory there will be men devotedly attached to a faith called communism, and there will be many who will accept without thought the unconscious assumptions of communism. In the Italian factory there are men who were moved by the crowning of the heads of the Virgin Mary and Christ the Child, with jewelled crowns by the Pope in St. Peter's last week, and who believe with the Pope that the Virgin Mary is a "celestial queen". There are many men in the factory who without thought are moved by the unconscious assumptions of catholicism. All these men live by belief; and it means so much for them that in one way or another they must act in a manner to persuade other men to believe in the same way. Devout catholics engaged in an economic process entirely similar to that of the devout communists believe, in terms of the spirit, something entirely different. And on the whole these economic processes mean little or nothing without the terms of the spirit. A man's working life is adjusted to his whole life and forms only a part of it. The whole life must be understood through what a man believes life is for.

This Cannot Be Left Out

Destiny therefore, destiny for every person, in terms of what his life is intended to mean, cannot be left out of the improving standard of life in this country, supposing this is possible and takes place. The means of life must be changed into life itself, and it is upon this essential spiritual process that everything else depends.

Will the promise of peaceful co-existence develop into a better and richer life everywhere? Will the men of a quarter of a century hence know peace undreamed of at the moment? The answers to these questions lie within men's ideals. According as to how men live with what they call life so will their future be. If there is truth somewhere hidden behind the crowning of the Virgin, according as to how that truth is found and adjusted to other truths of the spirit so will the future be. If there is truth hidden within what are called the historic processes of communism, according as to how that truth is found and adjusted to other truths so will the future be. The issues of peace and friendship, of happiness and suffering, are settled by what men choose to think and feel about the total processes of their lives. Where two or three are gathered together in some form of spiritual reflection there the future of mankind is being decided. Where large crowds are being persuaded or guided

by chosen leaders there too the fateful decisions are being made. The whole future lies in the act of creative living, or whether this act is accepted or refused. It is probable that in the coming two decades, the seeming fugitive thoughts in the minds of ordinary men will be far more decisive for good or ill than all the threatening power of the hydrogen bomb.

A BLOW STRUCK FOR FREEDOM

By H. L. Short

Mr. H. L. Short writes about one of the pioneers of Unitarianism.

THE names of Servetus and Castellio are often linked together as pioneers of Unitarianism. Certainly both denied the orthodox doctrine of the Trinity, but it was for different reasons; and each claimed to have his own way of accepting a trinitarian formula. And though their lives were linked at an important moment of history, they were really very different in temperament and outlook. Servetus made some acute suggestions in biblical and medical studies, which were much in advance of his time. He is famous for having discovered the pulmonary circulation of the blood; this may have been only a lucky guess, and he used it only to illustrate a theological argument. Fundamentally he was a fanatic, part anabaptist, part neo-platonist and cabbalist. I do not say this in order to condemn him, as Coleridge did; from time to time the world needs fanatics, in Emerson's phrase, so as to get the water over the dam. The fervour of Servetus is as necessary to humanity's progress as the rational criticism of Castellio.

Servetus was burnt to death at Geneva on October 27, 1553, for denial of the doctrine of the Trinity and for pantheism. Calvin was chiefly responsible for his death, and he and his friends, and most persons in authority in Europe, thought that they had acted rightly in ridding the world of a pestilent heretic. But there was an undertone of criticism of this harshness and pity for the victim, on the part of many who did not share the opinions of Servetus or had different reasons for similar beliefs. In March, 1554, four hundred year ago, a little book, *De haereticis an sint persequendi* (*Should heretics be persecuted?*), was published by an author who called himself Martin Bellius and said, falsely, that this book was printed by George Rausch at Magdeburg. The author's real name was Sebastian Castellio, a scholar living at Basel, where in fact the book was printed.

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Copies of the original edition are now very rare. A photographic facsimile has just been published by Librairie E. Droz, an important Swiss press devoted to the publication of scholarly works relating to the Renaissance, the history of medicine, science, literature and modern problems. It is ironical that their address is in Geneva, Calvin's city, where once it would have been a criminal offence to possess a copy of Castellio's little book. By the kindness of the management of this press I have been able to see a copy of their reprint, which also contains a valuable preface, notes and index by the Dutch scholar, Sape van der Woude. He records twenty copies only of the original edition of 1554, but does not know of the copy which is among the treasures of Manchester College, Oxford.

Castellio's protest is ingenious. He does not mention Servetus at all. Instead he gives a series of quotations from honoured Christian authors, ancient and modern, in favour of toleration in religion. He quotes from Augustine and Jerome, Lactantius and Chrysostom; from Erasmus, Luther and even Calvin himself, who once wrote some generous words about clemency even towards Turks and Servetus. He gives passages from the writings of lesser men of the period, including his own preface to his Latin translation of the Bible, addressed to King Edward VI of England. And at the begin-

ning and end of the book are vigorous pleas by Martin Bellius and Basil Montfort (both pseudonyms of Castellio himself) against coercion and cruelty in religion. Bellius tells a story of a city waiting to welcome the return of its prince, but the citizens fall to blows in their dispute about the colour of the costume they shall wear to receive him. Montfort confronts the coercive churchmanship of his day with the peaceable words of Christ, ending with Paul's words: "Judge nothing before the time. . . ."

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Another of Castellio's favourite texts was from the parable of the tares: "Let both grow together until harvest." In this way he was a pioneer of freedom of thought, and of the belief, now taken for granted in liberal Europe and America, that truth is progressively discovered by the open discussion of many minds. This important side of Castellio's teaching has been so stressed that his other contributions to thought have been forgotten.

Calvin guessed who had written this little book, for he had had clashes with Castellio on other matters; and he and his friend Beza attacked Castellio without mercy, making disgraceful accusations against his private character. But when Castellio tried to defend himself no printer would take the risk of printing his reply, and it remained in manuscript until long after his death. Though he was not, like Servetus, burnt at the stake, Castellio suffered much to win the religious freedom we now enjoy. As can be demonstrated from his other works and from subsequent history he was, far more than Servetus, a founder of liberal Christianity, which has borne for four centuries the marks of his greatness—and his limitations.

COMMENT

Dr. Schweitzer and World Peace

FEW men have earned the Nobel peace prize so well as Dr. Albert Schweitzer, who occupies so high a position in philosophy, theology, music and missionary activity. His speech in the hall of Oslo University was marked by realism and idealism alike. "The essential fact," he said, "which must stir our conscience, and which we should have been aware of for a long time, is that the more we become supermen, the more we become inhuman. The horror of this experience must arouse us out of our stupor, so that we can direct our wills and our hopes toward the coming of an era in which there will no longer be wars." He then referred to the failure of the League of Nations and the United Nations. "Their efforts were condemned to failure, because they were obliged to make them in a world in which no spirit directed toward the establishment of peace prevailed. Being only legal institutions they were incapable of creating it. The ethical spirit alone has this power."

Dr. Schweitzer also pointed out the dangers that attend the rise of nationalism among the peoples who formerly lived under white tutelage and have recently gained their independence. "They run the danger of nationalism's being their only ideal. By this very fact peace which has reigned there up till now is endangered." The address as a whole was a noble presentation of Dr. Schweitzer's noble ethical principle of reverence for life.

In the same paper in which the report of this address appeared, there was a striking report of the appearance of radioactive rain in Japan, apparently caused by tests which Russians have made in Siberia of atomic bombs. The inference is that in a great world-war of the future, there will be no neutrals so far as the effects of warlike action is concerned. All alike will be one in suffering.

Small Choirs and Unhackneyed Compositions

At the beginning of the year, I complained of the fact that the small choral society in my own town, instead of devoting

its necessarily limited resources to the production of works that do not require, in particular, such exacting orchestral effects as *The Messiah* and other well-known works that we have become accustomed to hear performed by musical associations with great resources, neglected great compositions that were better within its power. I don't suppose that those responsible for the policy of the local society read what I said, and if they had, I don't suppose they would have applied it to themselves, but this Christmas we are to have Berlioz's oratorio, *The Childhood of Christ*, heretofore unknown to me, but which I am looking forward very much to hearing. From all accounts there is a strong element of popular feeling in the work, which, requiring comparatively limited means for its performance, contains, nevertheless, some of the greatest movements in music.

The Messiah has played a noble part in the musical history of the British people, even if for many it has been rather a lonely part; and it is neither likely nor to be desired that it should be dethroned from its high place in the minds of most of us; but it will do most of us no harm to have our musical horizons widened. But it will be difficult work. Only last week I was listening to a splendid production of Elgar's *Dream of Gerontius*, and on going out of the hall, I heard a lady confide to her companion: "Yes, it wasn't so bad, but give me *The Messiah*." There is no doubt, however, that as a nation we are gradually becoming more comprehensive and more competent in our musical tastes.

Horror Comics

Those who have at heart the welfare of young people will be glad to hear that the sale of American "horror-comics" in this country is to cease. Many protests have recently been made at the sordid character of many of these papers, which are reproduced in this country from American originals. Many responsible people have deplored the bad effect these have had upon younger people, and it is gratifying to note that The Newsagents Federation has made urgent representations to the Home Office asking for the legal prohibition of the sale of these papers. Speaking of this action, the *Church Times* says with justice: "Attempts may be made in future to invent some other form of publication to appeal to the lowest in human nature; but in the meantime, the good moral sense of the printing and distributing trades, backed by the force of Christian protest and an enlightened public opinion, has won the day. It is a splendid victory."

The Queen Mother at Columbia

An Anglo-Saxon community, I suppose, is always ready to greet a royalty with fervour, admiration and, perhaps, a certain amount of jealousy of the fortunate communities that possess monarchic institutions; but in this case the welcome that America has given to Queen Elizabeth, the Queen Mother, was the greater because of the graciousness of the visitor and the growing ties that are gradually effacing the rift that came about in the eighteenth century. Hereditary sovereignty is difficult to support by argument, but so long as the glamour of royalty is shed over worthy personages and the rights of the people are respected, it not only has much to say for itself, but it works out well in practice. The honour conferred upon Queen Elizabeth at Columbia University was a tribute both to herself and to the nation that she represented, and the gracious speech which Her Majesty made to the great concourse in the Cathedral of St. John the Divine was marked by knowledge and common-sense.

Columbia University, founded two hundred years ago, raised its first funds by means of a lottery, but to-day it is one of the greatest and wealthiest universities in the world. For Unitarians it has, I believe, a particular interest, in that in one of its halls is a great group of statues of eminent Americans, of whom an extraordinarily large proportion were Unitarians in faith.

Commentator.

NURSERY RHYME FOLK'S PROTEST

By Geoffrey I. Bennett

A FEW years ago I had the pleasure to meet at his home in Cumberland Mr. Alfred Brisco, the devoted Organizing Secretary of the National Equine (and Smaller Animals) Defence League, of Carlisle. About that time, or shortly before, he had published an admirable little book entitled "Quest's End." Vividly portraying the sufferings of a horse, "Prince," in the hands of his various masters, who were mostly callous or viciously cruel, it aroused some appreciative comments in the Northern press.

Now Mr. Briscoe has just written an attractively illustrated booklet specially for young children. It takes the form of a report by Peter Pan of a meeting of the Nursery Rhymeland folk, with Old King Cole in the chair. "Old King Cole commenced the meeting by explaining that the object of the assembly was to make it known that Nursery Rhyme folks were not the cruel people some old Nursery Rhymes had made them appear to be. The Chairman said, 'We now want as many of you good people as possible to tell us, in your own words, your grievances.'"

That is just what they do. In an entertaining way, and in language eminently suitable for children, they come forward vigorously to deny what the Nursery Rhymes say of them. The farmer's wife, for instance, did not cut off the tails of three blind mice; instead she gave them "brown bread crumbs, little pieces of cheese, and cake." The "little man who had a little gun," it appears, took snapshots of—not pistol shots at—"the little duck in the brook." The king of "Sing a Song of Sixpence" fame registered his protest. "Four-and-twenty blackbirds were never baked in a pie in my household," he spiritedly declared; the pies he ate were filled "with all kinds of lovely fruits."

And so we have a parade of all those characters of the nursery that were so real to us as children. And when they have all made their case, and the lovely Queen of the Fairies has used some beautiful closing words, his Majesty brings the meeting to an end, expressing the hope that "all boys and girls, and their mothers and fathers (would) work for the day when a new and kindly world would be a reality. Never again must stupidly cruel nursery rhymes be said or sung, because they were simply not true, as all the evidence brought forward at this meeting by these good folks of Nursery Rhyme Land had proved."

I can warmly commend the booklet to all parents of small children, and all responsible for the moral education of the young. The unethical nature of a number of the Nursery Rhymes had not previously occurred to me; I am indebted to Mr. Brisco for having made me mindful of it. If it is true, as the great German thinker Schopenhauer averred, and as I believe, that "he who is cruel to living creatures cannot be a (wholly) good man," then children ought not to be taught what may harmfully affect their characters—perhaps for the rest of life. The first tender years—as the Roman Catholic Church has always recognized—are the ones when so large a part of a child's mind is moulded. I have heard pacifists say that children should not be given toys that tend to make them soldier-minded. I was once not convinced they did; but I feel differently to-day.

We who believe in ethical culture, therefore, will heartily applaud the missionary zeal—if I may so put it—of Mr. Brisco and those like him who are making a little corner of the world a little kinder than they found it.

Note: "Nursery Rhyme Land Folks in Protest" by Alfred Brisco can be obtained at 9d. a copy post paid from the National Equine (and Smaller Animals) Defence League, Blackwell, Carlisle.

HOW TO HAVE A GOOD DISCUSSION

With the beginning of the winter, group discussions are now being held in many churches. The following are suggestions for those who take part. They are taken from the current issue of "Common Ground" the journal of the Council of Christians and Jews.

1. Come to the meeting with questions

If the meeting has been well planned, you will know the subject of discussion in advance. Do some preliminary thinking—read, ask questions and make notes of the points you may want to bring up in the discussion.

2. Speak up when you have an idea

In an informal group, don't wait for the leader to call on you, and don't stand up; however, let him decide who should have the floor if several try to speak at once. Everyone's ideas are valuable. Your remarks will stimulate others.

3. Help your Discussion Leader

Always be alert for the need to summarize or clarify the points under discussion. Help keep the discussion on the track.

4. Don't let silence embarrass you

Silence is a good time for thinking and collecting your thoughts. If it is obvious that no one is going to have much to say, ask for a clarification of the topic. This may help start more discussion or find out what information is needed.

5. Refrain from describing your experiences

Stories of personal experiences are often unnecessary. Before you tell a story or a joke, satisfy yourself that it will contribute to the understanding of the problem.

6. Listen thoughtfully to others

The hardest part of discussion is to concentrate on what is being said, and not on what you plan to say as soon as you get the chance! Let yourself be stimulated by the thinking of others. Your own past experience will come to you as you need it.

7. Address your remarks to everyone

... not just to the discussion leader. Even when replying to a specific remark by one of your companions, you should still address the whole group. This will keep your discussion from becoming an argument or a two-way conversation.

8. Don't monopolise

A minute or two is long enough to speak. If you like to talk, you'll have to watch yourself very closely on this one. Time goes twice as fast while you are talking!

9. Keep up with the discussion

If you get lost, say so. If you don't understand what's going on the chances are some of the others don't either. Ask for clarification until you and everyone else understand.

10. Be friendly when you disagree

People don't think straight or quickly when they are irritated. And remember—there are three sides to most questions: yours, mine, and the right one. When you are wrong admit it. The test of intelligence is how quickly you see what's right—not how often you are right to begin with. If you don't mind criticism, others will be encouraged to share their ideas with you. Remember too, that friendly disagreement is a good way to stimulate sound thinking again when agreement has been too hasty.

11. Reach a common understanding

Most discussions do not need to end in definite decisions or agreements, but before the meeting ends, see how far the group

has reached a common understanding of the problems and topics of discussion. Where action has to be taken, try to reach agreement, and be sure that everyone knows exactly what has been agreed. (In an informal discussion, questions should be decided by vote only as a last resort, or when the question is merely one of personal preference.)

12. Follow through after the meeting

Be clear on your own responsibility for future action or arrangements. Go on thinking about the subject: a successful discussion will lead to further thought and consideration long after the meeting is over.

SOCIAL OUTCASTS

By Two Unitarians

"Justice for social outcasts" may seem an unpopular cause, but having been sent by the G.A. Council to a conference presided over by Mrs. Corbett Ashby, LL.D., the writers of this article considered it an issue worthy of the consideration of at least all Unitarians concerned with social justice and the removal of social evils.

Of all the societies concerned with the rescue and protection work consequent on the continued operations of the "oldest profession in the world," one—the A.M.S.H.*—is particularly concerned with the social and legal implications of police control of the "common prostitute." What does this control mean at the moment?

Certain women, under laws at least a century old, are periodically brought before Magistrates' Courts, fined £2, and released to carry on their "profession." The women concerned take the matter philosophically, regarding the fine as a routine expenditure, and the public is happy, unthinkingly assuming that public decency is being preserved and the youth of the country are being protected from temptation, since someone has been brought to justice.

But in actual fact, besides being futile, the practice involves vital social and legal principles:

- (1) Prostitution, or solicitation thereto, is not a legal offence, the offence is the annoyance thereby caused. Yet to prove "annoyance" the normal rules of evidence are suspended, for the person alleged to have been "annoyed" is rarely called to give evidence and indeed may not know of the prosecution.
- (2) Equal responsibility of the sexes before the law is destroyed, since the male is assured of protection, while the female is made the scapegoat.
- (3) The state is made thereby the guardian of private morality as well as its proper domain—public order.

The society under whose auspices the conference was held therefore urges that since legislation, particularly repressive legislation, has never been able to, and will never be able to, eradicate this great social evil (only education in its widest sense can do that), the law relating to public order should be amended so as to make prosecution possible only on the complaint and evidence of private citizens, and furthermore, all who give evidence before the Home Secretary's Committee of Enquiry on this subject, as well as the general public, should be keenly aware of the social and legal aspects of the question.

M.G.M. and D.P.M.

* The Association for Moral and Social Hygiene. (Founded 1870 by Josephine Butler.) Livingstone House, Broadway, Westminster, London, W.1. Official Review: *The Shield*.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unitarians in the Forces

SIR,—Mr. L. A. Knowlson's article in *The Inquirer* of October 16, 1954, raises a matter of importance.

Our small community cannot hope to produce enough serving men in any of the three armed Forces to realize the minimum establishment necessary for the appointment of Commissioned Chaplains, hence as Mr. Knowlson says, Unitarians are normally grouped under the heading of United Board, which represents the Baptist and Congregational denominations, and on which the General Assembly has no official, or other, representation.

To make up for this Mr. Knowlson and the U.Y.P.L. recommend a greater concern of Unitarian serving personnel on the part of our denomination, and this is to be commended. We should feel the same concern for our fellow-Unitarians at present serving, as we did during the war.

In this connection, accordingly, I would indicate one Unitarian link that Mr. Knowlson does not mention, namely Hibbert Houses, which though not an organization of the General Assembly, and not, of course, confined to Unitarians in the matter of service, is nevertheless a Unitarian organization, and one that only welcomes the opportunity of contacting Unitarian service people and giving them a home.

In times past, services held in our House chapels in Cairo, Ismailia and elsewhere were regularly attended by Unitarians who had come to realize what Hibbert Houses could give them spiritually and materially. It is unfortunate that through lack of funds, as well as successive re-deployments of our armed Forces in the Middle East, our Centre on the R.A.F. Station at Nicosia, Cyprus, is at present our sole place of operation, but, for all that, there it is, and it is always my hope, as a Unitarian Minister, that it and I may be of help to such of our people as may at any time find themselves in this island.

I wish that somehow, in addition to our one Centre at Nicosia, there might come about a new outcropping of Hibbert Houses, not only in Cyprus, but also in the United Kingdom, and so on. That is what is needed. If Mr. Knowlson's letter should help toward this end, he would place us under a great debt.

Incidentally, speaking of Cyprus, may I be allowed to assure my old friend, Margaret Barr, who has wondered recently through your columns whether Cape Town, Perth (Western Australia), or London gave her nearest Unitarian neighbour, that as far as the ministry is concerned, Cyprus has that honour, at least according to all maps available to me!

Hibbert Houses,
Nicosia, Cyprus.

Griffith J. Sparham.

Civil Defence and War

SIR,—There is a real danger that the present vigorous campaign to strengthen the Civil Defence organization may lead the public greatly to exaggerate the effectiveness of any C.D. measures which could be taken if there were an atomic attack on this small and heavily populated island. The most C.D. could do would be to mitigate the sufferings of those on the fringes of the areas where hydrogen bombs had been dropped, such as by providing medical aid and decontamination services. No adequate protection against the chaotic effects of atomic attack can be offered short of the evacuation of millions of the population—with the immense problems of providing accommodation and food-supply which evacuation would require—or wholesale emigration. Industrialists are confronted now with the problem of dispersing their plant or alternatively of satisfying themselves that their present sites can be adequately protected. No government, nor indeed the country as a whole, could cope with such an undertaking, and we are thus forced to the conclusion that Civil Defence at best could offer only slight alleviation; it could not prevent the devastating consequences of such a war.

We feel it necessary to emphasize these grim facts since we detect a tendency in C.D. propaganda to produce a false complacency in the public mind. Some people are already being persuaded that an atomic war can be made less catastrophic than they had previously supposed. This propaganda is promoting, on the one hand, an assumption that war is to be regarded as a normal occurrence and accordingly more or less inevitable; and, on the other hand, the assumption that an efficient C.D. organization will act as a deterrent to the plans of a potential aggressor. We consider all these assumptions to be unwarrantable.—Yours,

(sgd.) Reginald Sorenson, M.P. (Chairman); Kenneth Ingram (Vice-Chairman); Darwen (Hon. Treasurer); James L. Henderson (Chairman of Executive); Eric Baker (General Secretary).

National Peace Council.

The Psycho-analyst

SIR,—Following the letter from the Rev. C. H. Bartlett, in your issue of November 6, I have re-read my article of the previous week. I do not think there is anything I should wish to qualify in the latter. Mr. Bartlett has I think, overlooked:—

(1) That, in the paragraph from which he quotes, I was speaking of strict Freudian theory;

(2) That the original tenets (and techniques) of Freudianism have been considerably modified by later workers;

(3) That most English psychotherapists are eclectic, not tying themselves down to the theories or methods of any one analytical School.

I have met some of these analysts of whom Mrs. de Forest writes—colourless both in their methods and in their own personalities. There are discernible historical reasons for the Freudian doctrine of the analyst's neutrality and "distance," and for the dictum that he shall intrude and interfere as little as possible in the course of the analytic session.

This is a somewhat academic topic, but I felt some reply was due to Mr. Bartlett's letter. I am sorry if he thinks I have been unfair to the Freudian analyst. But I still do not think that my picture (and Mrs. de Forest's) was really in the nature of a caricature.—Yours,

Leeds.

Reginald W. Wilde.

The Axe

SIR,—Mr. John Hallam's article (9/10/54) seems to me to be hopelessly wide of the mark if the "men of the brave new forests" include Unitarians or any other religious sects. Human reason, sense and control cannot provide religion; nor can religion be built to suit men's "heart's desires" however great some master builders might be. Such a construction might satisfy humanists, or it might be the limit to which they are prepared to go, but without worship of Divinity it is not religions.—Yours,

Carlisle.

C. S. Lambert.

Christ Church (Unitarian), New Road, Brighton

SIR,—Some of your readers will already have heard of the Church Restoration Fund recently launched by Christ Church (Unitarian), New Road, Brighton. A sum of some £500 is not easy to raise locally in these days when so many people are being compelled to economize on everything outside sheer necessities; and it is for this reason that appeals are being issued to those outside the ranks of Brighton Unitarians. We have already raised over £80, and various efforts to increase this amount are in the process of organization. But we fear that the total will be beyond our reach, and we hope that the many friends from other parts of the country who may have come to know and love our fine old building while on holiday here, will be able to come to our help at this time of need.

Every subscription, however small, will be welcomed, and will be duly acknowledged by the secretary of the Restoration Fund, Mr. H. Boyce, 71 Prudential Buildings, North Street, Brighton 1.—Yours,

Christ Church (Unitarian),
New Road, Brighton.

John Rowland
(Pastor-in-Charge)

HOLIDAY HOMES, GREAT HUCKLOW

New Appointment

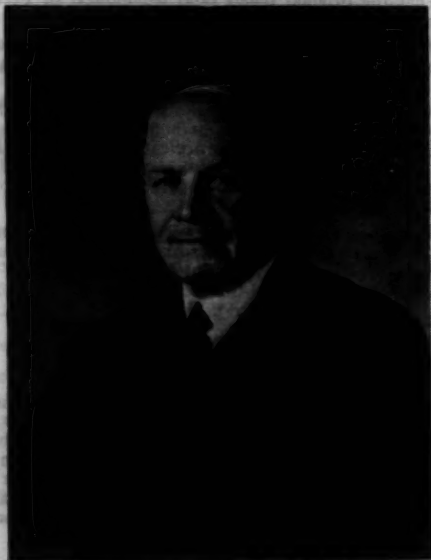
The Rev. Eric Phillips, of Chesham, has been appointed Secretary-Superintendent of the Holiday Homes and Minister of the Old Chapel, Great Hucklow, and will commence his duties on December 1.

The Rev. Herbert Barnes

After three short years of retirement from the active ministry—marred, unfortunately, by much ill-health—Herbert Barnes died at his home near Newcastle-on-Tyne on October 29, in his seventieth year. The knowledge that his cheerful and gifted personality is no longer with us will stir a pang of regret far and wide among our churches in both Great Britain and Ireland.

He was born at Grey Abbey, Co. Down, into a family of sturdy members of our Meeting House there; but it was not until he was a young man of twenty-five, with experience of business life and social and political activities, that he decided to train for the Unitarian ministry. Two years at Queen's University, Belfast, were followed by three at the Home Missionary College, Manchester, where he not only proved himself a capable student but manifested a gift of natural eloquence and preaching power that clearly foreshadowed the outstanding achievements of his mature years. His first ministry, short but markedly successful, was at Oldham Road, Manchester (1915-19); thence he was called to occupy the important pulpit at Newcastle, where he laboured with conspicuous devotion and earned the reward of abundant success, until 1951.

Half-way through that long ministry came the appalling crisis in the affairs of the congregation, when they learnt that the handsome church erected in 1854 on a prominent site in the centre of



The Rev. Herbert Barnes

the city must soon be demolished, being unsafe for public use much longer. To rebuild on that site would have cost a fabulous sum. Inspired with adventurous courage by their minister, they faced the inevitable, sold the valuable site and secured another not far away in a spacious square; they dared to plan and erect thereon a thoroughly "modern" church and premises "in almost violent contrast with its predecessor," as one local admirer described it; and what is more, they raised from far and near by magnificent efforts the thousands of pounds required to open it in 1940 almost, but not quite, free of debt. The occasion was one of mingled joy and sorrow, for only two months earlier Mr. Barnes had suffered the tragic loss of his wife, leaving him to face the new task and the war years without her devoted companionship and support.

Beyond his pulpit work he exercised a widely appreciated ministry of the written word, contributing a regular weekly article to the *Newcastle Journal* under the pen-name of "Ignotus," and a Saturday postscript in the *Evening Chronicle*, characterized by sage wisdom, practical experience, and a broad and tolerant religious philosophy of life. And beyond all this his reputation was widespread in the city as a friend of those in need, whether of the sympathetic word, or the kindly deed, or the generous act of unselfish service, irrespective of sectarian limits. His name is one of the few Gentile names inscribed in the Golden Book of the Jewish National Fund, in recognition of his services to the Jewish people.

Following the private cremation service a public Thanksgiving Service was held in the crowded church in the evening of November 1, conducted by the Rev. Coram Davies and Dr.

Mortimer Rowe. In his commemorative address Mr. Davies paid a moving tribute to the character and life-work of his predecessor; Dr. Rowe added his testimony to the ever-growing affection and esteem in which Herbert Barnes had been held by his fellow-ministers and the laity of the General Assembly. The service concluded with the singing of Mr. Barnes' best-loved evening hymn, "Now the wings of Day are furled."

Mr. Barnes leaves two sons and a daughter, all married and resident in or near Newcastle. M.R.

THE GENERAL ASSEMBLY

Council Meeting and Welcome & Recognition Service

The Autumnal meeting of the Council was held in Swansea, on Friday, October 29. Devotions were taken by the Rev. A. R. Taylor. Making his report on his Presidential Visits Mr. S. R. Butler stated that he had been very pleased to receive an invitation to conduct the service at the Ynysybwl Calvinistic Methodist Church on the occasion of the Civic Service held by the High Constable of the Manor of Miskin Higher, one of the only two Higher Constable Offices now remaining. He had also been greatly impressed when visiting the Liverpool District by the welcome and dedication of a new Lay Preacher which had formed part of the District Service. He felt that Lay Preachers valued such a service and he hoped that the practice would be adapted in other areas. Mr. Butler had visited in addition Trebanos, Dundee, Aberdeen, Glasgow, Edinburgh, Sunderland, Newcastle-on-Tyne, Essex Church and a joint service of Golders Green, Highgate and London Welsh congregation, High Pavement Nottingham, Lincoln, Ipswich, Cambridge, Aberystwyth, Swansea, Ullet Road, Ancient Chapel, and Wallasey, the joint service of High Place and the two Aberdare congregations, and Pontypridd. He had also addressed the Northumberland and Durham District Association meeting, the North Midland Presbyterian and Unitarian Association, the annual meeting of the Eastern Union, the Autumn meeting of the Liverpool District Association and the London District Provincial Assembly's Autumnal meeting and the S.E. Wales Society. The thanks of the Assembly were given to the Rev. R. B. Johnson of America for his recent tour of this country which had been greatly appreciated in the places visited by him: Bristol, Manchester, Liverpool, Edinburgh, Leeds, York and London. Thanks were also expressed to the American Unitarian Association for its part in making this visit possible.

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It was agreed to invite the Rev. H. S. Carter to preach the Annual Sermon, the Rev. W. A. M. Hellaby to conduct the Communion Service, and the Rev. J. P. Chalk to give the closing address. Plans were made for the Public Meeting on "Our Unitarian Faith" and for the Friday morning session on Overseas and Foreign matters. It was also agreed to present to the annual meeting a resolution congratulating the U.Y.P.L. on its 21st Birthday.

Representatives were appointed to meet with representatives of M.C.O. and U.C.M. to consider the possibility of the unification of the two Colleges and also to meet with representatives of U.C.M. to go fully into the present position of that College and its continued existence pending a decision on the above suggested unification.

The Revs. F. Kenworthy, D. E. Richards, K. Twinn, W. Waddington and Mrs. Sokell were appointed delegates to the I.A.R.F. congress to be held in Belfast in July, 1955, and support was given to the nomination of Rev. H. S. Carter as Vice President and Rev. J. Kiely for a seat on the Executive Committee of the I.A.R.F.

It was reported that the removal to 15 Gordon Square was now complete and the additional cost to the Assembly would be about £430 p.a.

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Warm testimony was paid to the success of the Youth Leadership Course held at Highgate and it was reported that

(Continued on page 372)

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 14, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
 ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 ALTRINCHAM, Dunham Road Chapel, 11, Miss K. TOOTILL, 6.30, Rev. A. W. VALLANCE
 AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
 ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCCLACHLAN
 BESELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY
 BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
 BIRKENHEAD, Unitarian Church, Beasborough Road, 6.30, Rev. MAURICE JOHNSON
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Dr. FRANK LOWE
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
 BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Lin.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
 BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
 BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6.30, Women's League Service, Rev. JOYCE HAZLEHURST and Mrs. J. E. BIRTLES
 BRISTOL, Oakfield Road, 11, Rev. JOYCE HAZLEHURST, 6.30, Mr. R. L. NICHOLSON
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Mr. W. CUNLIFFE
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. EASTWOOD
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
 CHATEAU, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
 CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDIC SHAW
 CHOWMINT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
 COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
 COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
 CREWE, Free Christian Church, Beech Street, 6.30, Supply
 CRAWFORD, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)
 DEAN ROW, 10.45, Rev. A. B. DOWNING STYAL, 6.30, Rev. A. B. DOWNING
 DENTON, Wilton Street Chapel, 11 Children's Chapel, and 6.30, Rev. F. COTTER
 DERBY, Friar Gate Unitarian Church, 6.30, Rev. A. D. WILLIAMS
 DITCHLING, Old Meeting House, 10.45, Miss F. A. MACRAE
 DONCASTER, Free Christian Church, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
 DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. JOHN MCCLUREY
 DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. R. D. WOODALL
 DUKEFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYNOR
 EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. JAS. CUNNINGHAM
 GLOSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STOKER
 HALIFAX, Northgate End, 10.45, 6.30, —
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
 HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
 HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
 HUDDESFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
 HULL, Park Street Church (Unitarian), 6.30, Musical Service
 ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11 Mrs. E. A. BUCKBURY, 6.30, —
 KNUTEFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORSE
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEADS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
 LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARON
 LETCHWORTH, VASANT HILL, Gernon Walk, 11, Local Antagonists
 LEWIS, Westgate Chapel, 11, Rev. W. J. MCCLDOWNRY
 LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENHALL
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Dr. H. MCCLACHLAN, 6.30, Dr. P. N. TENDALL
 LIVERPOOL, Bottle Free Church, 6.30, —
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRIEN
 LIVERPOOL, Gateacre Chapel, 11, Dr. P. N. TENDALL. In Memoriam, Rev. DUNCAN P. STEWART
 LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIER
 LIVERPOOL, Hope Street, 6.30, Supply
 LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
 LONDON, Brixton, Effie Road, 11, Rev. E. O. LEE
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
 LONDON, Forest Gate, Upton Lane, 6.30, Rev. JOHN KIELTY
 LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. THEACHER, 6.30, Mr. TOM DALTON
 LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. DUDLEY RICHARDS
 LONDON, Hampstead, Roslyn Hill, 11, Rev. DONALD P. MAW
 LONDON, Highgate Hill Unitarian Church, 11, Rev. W. WASHINGTON, 6.30, Rev. K. C. THEACHER
 LONDON, Hord High Road, 6.30, Rev. J. P. CHALK
 LONDON, Infanton Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Quaker Road, 11, Rev. A. V. FOX
 LONDON, Lewisham Unitarian Church, High Street, 11, Rev. ROSEMARIE HARKER
 LONDON, Leytonstone, Lee Bridge Road, Kinoss Green, 11, Children's Service, 6.30, Mr. G. E. PRENTICE
 LONDON, Mansford Street Church, Bedford Green, 6.30, Rev. J. W. DUNNELL
 LONDON, Richmond Free Church, Ormeau Road, 11, Rev. WALTER M. LONG

LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. ARTHUR PEACOCK
 LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, First Sunday in the month)
 LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
 LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
 LYTHAM ST. ANNES (Ansdel), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRASTREE
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
 MANCHESTER, Renshaw Street Mission, 6.30, Supply
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 2.45, Sunday School, 11 Student
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Rev. A. W. VALLANCE, 6.30, Mrs. H. WILSON
 MANFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MELBROUROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
 MIDDLETON, Old Road Chapel, 6, —
 MORECAMBE (see Lancaster)
 MORETONHAMPTON, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
 MOSLEY, Christian Church, Stamford Road, 10.45 and 6, Student
 NANTWICH, Old Chapel, 6, —
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
 NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
 NORTHAMPTON, Kettering Road Church, 11, Mr. K. L. SMITH
 NORWICH, Ocarion Chapel, Colegate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
 OLDHAM, Lord Street Chapel, 10.45, Mr. D. MACKENZIE, 6.30, Mr. T. F. THOMPSON
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
 PADENHAY, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARING
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KESLEY, 6.30 Mr. CARPENTER
 POLES, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, —
 RINGWOOD, Hants., The Meeting House, 6.30, Women's League Anniversary, Mrs. AMY HOWARTH
 ROCHEDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BREE
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPE
 SALE, Atkinson Road, 11, Rev. JOHN GILL
 SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
 SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
 SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
 SIRMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSEINGTON
 SOUTHWICH-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, —
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKTON-ON-TYNE, Wellington Street, 6.30, Rev. F. W. BARR
 STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Miss GRAY, 6.30, Mr. E. E. LAWS
 SWANSEA, Penarth Free Christian Meeting House, 11, Rev. B. VINAY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINAY (also 11, First Sunday in the month)
 SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
 TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
 TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEI
 TOSMORDEN, Unitarian Church, 10.45 and 6, Mr. I. STANSFIELD
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
 TROSBIDGE, Congregational Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Young People's Service
 WASHINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKEN
 WATFORD, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month)
 WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
 WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Dr. S. J. KENNETT
 WHITBY, Flowergate, 6, Mr. E. E. STRACHAN
 YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES
 THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA
 ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
 MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 8.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
 PERTH, West Australia, Unitarian Free Christian Fellowship, Mr. R. H. FRATERSTONE, 19 Clifton Crescent, Mt. Lawley
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALL. Manse Telephone LX 5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised.
 SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA
 MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDRUS CAMERON
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. F. JENKINS
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1,530 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND
 AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Tiddell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA
 CAPE TOWN, Host Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTEN

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Death

The Rev. D. P. Stewart, Minister of Gateacre and St. Helens, at Chapelstead, Gateacre Brow, Gateacre, Liverpool. Aged 53 years. Died November 7.

(Continued from page 370)

so successful had been the first course at Great Hucklow that the second course had been over-booked and a third had had to be arranged. It was stated that such courses were clearly meeting a need and were greatly appreciated.

The Council was delighted to hear that the Unitarian Advance Campaign had held two very successful campaigns in Bolton-on-Dearne and Mexborough, and Cradley, and that other campaigns were now planned or being planned.

It was also reported that Mrs. Nightingale had arrived in Australia and conducted two services at Perth and had broadcast; had been given a civic reception by the Lord Mayor and had been the guest of the Speaker of the State Parliament.

It was reported that it was hoped to launch the Essex Hall Rebuilding Appeal early in 1955.

A letter was read from Dr. Eliot stating that the recent hurricane had done practically no damage to any Unitarian Church there.

The annual service of Welcome and Recognition was held in the evening when four ministers were welcomed by the President to the full roll of the Assembly and four to the Supplementary List.

(A report of the sermon preached by the Rev. L. A. Garrard at the annual service will appear next week.)

UNITARIAN CHURCH, PONTYPRIDD SALE OF WORK

Thursday, November 18, 3 p.m.

Opened by MRS. M. THOMAS (Porthcawl)

Gifts gratefully received by the Treasurer, Mrs. Edward Thomas, B.Sc., Penywaun, Nelson, Glam., or the Rev. Alan R. Taylor, Woodlands, Lan Park Road, Pontypridd, Glam.

NORTHERN SUNDAY SCHOOL FEDERATION

MATRON-HOUSEKEEPER required for Holiday and Convalescent Homes, Great Hucklow, near Buxton, Derbyshire. Commencing salary £234 plus board residence, including private bedroom and sittingroom. Applications to F. Johnson, 38 Clarendon Road, Swinton, Manchester.

MIDLAND UNION. AUTUMN MEETING

The Autumn Meeting of the Midland Union was held at the Old Meeting House, Cosley, on Saturday, October 16. A short Devotional Service in the Chapel was followed by a meeting in the schoolroom, presided over by the Rev. H. Maguire, B.Sc., President of the Union. An address by the Rev. R. W. Sorensen, M.P., dealt very exhaustively with various aspects of the Colour Problem, and held his hearers spellbound. The ladies served a light tea, and the meeting continued in the form of questions and answers which showed the great interest the speaker had aroused by his masterly and moving way of dealing with this vitally important subject. The Union is greatly indebted to Mr. Sorensen; and there were many expressions of the opinion that this was one of the most useful meetings we have held for many years.

North and East Lancashire Unitarian and Free Christian Lay Preachers' Association: The second gathering of the members of the Association accompanied by their families went to Ansdell on Saturday, October 9, 1954. The coach started from Rochdale and went through the Rossendale Valley, Bolton, Blackburn, Preston collecting a contingent at each place. The service of affirmation at the Ansdell church was conducted by Mr. W. Nuttall (Waterfoot), Mrs. F. Sisson (Newchurch), Mr. J. E. Thomas (Heywood), Mr. F. Collinson, and the organist was Miss Martland (Ansdell). The Rev. H. Crabtree of Ansdell preached the sermon, directed to the lay preachers and their work.

The services conducted for each year to April 30 were:—1952: 77 on 35 Sundays; 1953: 150 on 51 Sundays. Officers elected were:—President: Mr. C. S. Butterworth, Vice-President: Mr. W. L. Naylor (Blackpool); Ex-President, Mr. F. Collinson; Treasurer: Mr. W. Nuttall. Committee: Mrs. F. Sisson, Mr. R. Lee (Atherton), Mr. G. E. Hilbert (Tyldesley); Secretary: Mr. Leslie Procter.

Ditchling: The Old Meeting House, Ditchling, was filled to capacity on October 19, when Mr. L. A. G. Strong, well known as novelist, broadcaster, and film-writer, spoke on "Novel into Film." Ditchling, which has had services only fortnightly for some three years past, is now resuming weekly services for a trial period of not less than six months.

We regret that many items of news are held over until further issues.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Garden Square, London, W.C.1.

TEL: EUS. 7334 Editorial: EUS. 2912